did continue these functions for some time after the arrival of the Terena in Brazil, but these functions were carried out with increasing laxity. They say that men began to marry women belonging to the opposite moiety and that the children of such marriages could choose the moiety to which they wished to belong. Furthermore, during ceremonials one could temporarily join the opposite moiety although still maintaining the membership of the moiety into which one was born. The gradual break-down of moiety endogamy and ceremonial activity appears to be associated with the enforced dispersion of the Terena. When families and individuals found themselves scattered far and wide on the fazendas and in the towns it was not always possible to follow tribal customs, the tendency being to copy the ways of the Brazilians among whom they lived. The break-down of the moiety organization evidently proceeded so far that when the Terena again settled, this time on reservations, after 1910 the old moiety customs were not reinstituted.

Today the moieties no longer function as ceremonial units. If asked to which moiety he belongs, a Terena will give an answer but he will not volunteer this information. As vital functioning units, therefore, the moieties no longer exist. The old dances which were organized on a moiety basis have largely disappeared. The really important social activities today are centered around the "bate-pau," a Brazilian pageant with Terena elements, and football. In each of these performances the performers are divided into two groups with different body paintings in the "bate-pau," and different colored sweaters in the football teams. In the "bate-pau" there are two dance leaders who select their followers and train them for the performance. The dance, as will be described later, is performed by the two groups acting in opposition to one another. Competition is keen, the winning dance team receiving the applause of the village. Football, likewise, is a performance in which opposition of two groups is a primary feature, each being led by its duly appointed captain. In addition, when we know that the Terena in most villages are divided into Catholics and Protestants, each sect having its own characteristic leaders and social functions, it is difficult to avoid the conclusion that the Terena have been

Although the Terena formerly paraded the banners of Saint John and Saint Anthony they have now restricted themselves to Saint Sebastian. The other saints' days, however, are holidays, during which the Terena play football and dance Brazilian dances.

The presence of both Catholic and Protestant missionary activity among the Terena has introduced competition and conflict into the religious picture. Besides competing for converts, the two creeds have led to many tensions among the Terena themselves. The football teams are organized on a religious basis; Catholics and Protestants compete for favors from the manager of the Post; the schools separate the children; the entertainment of Catholic and Protestant groups differs.

In addition to this social division and tension, the codes of the two creeds have led to psychological disturbances. The insistence of the Protestants upon a strict code of behavior makes Protestantism a more difficult religion to practice than Catholicism. Local observers claim that the Terena professing Protestantism appear frustrated and unhappy and that they belong to the church through fear rather than through voluntary desire. The Catholic Terena are permitted to smoke, drink alcohol, and dance. The Protestants claim that these activities are sinful and that no sinner can enter the Kingdom of heaven. On the other hand, the Protestant mission provides advantages which the Catholics do not offer. Protestant missionaries give free medical assistance, provide free education in the Protestant school, and help the Indians in their economic and personal affairs.

Cases of transfer from one creed to another are common. A Catholic youth listening to his Protestant friends may suddenly become conscious of his sinfulness and will join the Protestant church in search of salvation. A Protestant Terena, on the other hand, who breaks the strict moral code imposed upon him will be punished by having the advantages which the mission provides taken away from him. This often results in his leaving the Protestant church, removing his children from the Protestant school, and joining the Catholic church. Adultery and drunkenness on the part of the Terena are the principal causes leading to the abandonment of the Protestant church.

The social tensions arising out of the competitive nature of Catholic and Protestant missionary activity among the Terena is something which both Protestant and Catholic missionaries deplore and something which causes considerable anxiety to the officials of the Brazilian Indian Service. For some time there has been an understanding between Catholics, Protestants, and the Brazilian Government that when Protestants go into a new area first the Catholics should stay away from that area. Similarly when the Catholics have opened up a new region in the interior the Protestants should remain away. This rule, however, either was not in effect or was not adhered to in the case of the Terena. At present, of course, the rule would be difficult to enforce among the Terena because the two creeds are well entrenched among the people. The tension between the Protestant and Catholic sects, however, would decrease if the Catholic and Protestant missionaries ceased in their efforts to convert individuals from one creed to the other and accepted the "status quo."

Moreover, the presence of shamanism in the religious life of the Terena cannot be forgotten. As matters now stand there appears to be a threefold struggle for allegiance between Catholicism, Protestantism, and shamanism. Shamanism, as we saw, is no longer pure paganism, having adopted elements of Christianity. The outcome of these differences in belief will, it seems, depend on the nature of the future development of Terena social life. If left to themselves in a Catholic country the Terena may overcome these differences by eventually developing a type of Catholicism with a strong admixture of shamanism.

SECULAR ENTERTAINMENT

DANCES AND GAMES

The important dances of the Terena today are the *kóhi-shoti-kipahé* (called "bate-pay" by Brazilians) and the *ohéo'koti*. Although these dances now reveal Brazilian elements, the Terena consider them as Terena dances and distinguish them from ordinary Brazilian dances, horse races, foot races, and other forms of secular entertainment in which they participate on saints' days and public holidays.

While they lived in the Chaco, the Terena had many dances and games which they still remember,

although they no longer perform them. As one would expect, the ceremonial season opened at harvest time. This was a period of abundant food, enabling the people to remain in their villages. The fresh garden foods, no doubt, were a welcome change from stored foods, fish, game, wild roots, fruits, and herbs—besides adding vigor alike to the bodies of men, women, and children.

The cutting of the first ripened ears of maize was celebrated by dancing the *kochóvonunéti*. This masked dance was organized by one of the moiety chiefs at whose house the feasting took place. A number of men would repair to a temporary shelter where they painted themselves, put rhea feathers around their waists, glued cotton on their faces, and placed a net over their heads. After making themselves as frightening as possible the disguised dancers sallied forth. They went from door to door in the village telling the women and children that they were the ghosts of dead Indians, throwing sticks, and going through various antics. When the women and children saw the masked dancers they ran away and hid in real or imagined fright.

After tiring themselves the dancers went to the house of a *unati ashé*, or moiety chief, who supplied the dancers and others with honey beer. The dancers were supposed to drink until they could not remain on their feet. The more a man drank the more honor he gained in the eyes of his friends. This dance appears to have had a religious significance in the past. It was associated with the gathering of the first harvest and with the ghosts of the dead. It may be a very ancient Arawak feature dating from the time when the Terena were still predominantly agricultural.

On the day following the *kochóvonunéti*, the Terena played a game called *piritúti*. A man, selected for his marksmanship in throwing sticks, would dress, paint, and mask himself as on the day before. The game consisted in throwing sticks at other men who tried to approach him. The *piritúti*, or masked player, came into the village from the fields and hiding behind houses he would try to hit as many people as possible. The men of the village tried to approach within touching distance and if anyone touched the player he would be the winner. The game continued until someone was able to touch the *piritúti*. The Terena

explain that this game was a form of training for war. 527 526

Later in the autumn season, when the Pleiades were high in the sky, the *ohéo'koti*, or shaman dance, was performed. As this dance is directly connected with shamanism, it was described under that heading. The next ceremonial act was the performance of the *chúkuchú*, or "tadique" as it is called in Portuguese. This game is still played by the Caduveo and appears, in the past, to have had a wide distribution in the Chaco. 756 529 535

The *chúkuchú* was, in fact, a contest between the members of the two moieties and was customarily played shortly after the *ohéo'koti*. Each moiety chief, *unati ashé*, put on his short ceremonial *shiripá* and numerous necklaces and painted his face black and white. The two chiefs would then sit down cross-legged facing each other in the village plaza. Each held in his lap a small drum, *póoku*, made by stretching a coati skin over a clay pot, and in his hand a *kali-itáaka;* each chief was surrounded by the adult members of his moiety. 616 526 529

When the chief commenced to sing, the contest began. Small groups, equal in number, were selected from each side and began a mock fight, trying to knock each other down. It was customary for the members of the *unati* to begin, the commoners coming later, and even the women participated in the final stages of the contest. The game consisted in each man or woman trying to knock down his or her opposite number. In this fight only bare hands could be used and it appears to have been something like a boxing match. While the mock battle was on the chiefs continued to sing, beating their drums with one hand and shaking their gourd rattles with the other. When all members of one side had been knocked down, another group was selected. The winners were always loudly cheered by their respective moieties. After the mock fight was finished the winners would be lauded and the feasting and drinking would begin, each moiety eating apart from the other.

In the past, then, the *kochúvonunéti*, *piritúti*, *ohéo'koti*, and the *chúkuchú* were the principal dances and games performed during the harvest season. This does not mean, however, that the Terena did not perform ceremonials at other times of the year. Marriages, puberty ceremonies, and events connected with succession of chiefs were 527 526 [241]

performed when the occasion demanded and were accompanied by drinking and eating. In addition to these social events, the Terena played a game called *everáni* during the rainy season. Whenever a group of people felt like amusing themselves they would gather leaves from a kind of thistle, known as *vihé*, which they threw over their moiety chief and his family. The chief then took a small clay pot and buried it in the ground before his house, placing a short stake above it. While this was going on the players smeared themselves with mud, and anyone who happened to be near was also smeared with mud and joined the party. The men then went back to the house of the chief, who selected an old but strong man to stand over the pot. The other men arranged themselves around him in a circle in order to defend him and the pot. The men were then approached by a large group of women who tried to break through the circle, dislodge the old man, and capture the pot. The game continued until the women reached and dug up the pot. The game was followed by singing, drinking, and eating.

There were also two other ceremonies which were not connected with the harvest season and were performed at any time of the year: The *láia* and the *kóhi-shoti-kipahé*, or "pate-pau." Both are historically recent. The *láia* is no longer performed.

The *láia*, which was in fact a comic imitation of a European court scene with a king or princess, soldiers, and a fool, was arranged by the moiety chiefs. A temporary house with wooden walls decorated with cotton was built in the village. In the center of the house a wooden bench served as a throne. Usually a woman dressed as a princess, *rinorei*, sat on the throne surrounded by soldiers, *undarú*, dressed in ridiculous uniforms. The central figure of the carnival was the fool ("bobo" in Portuguese) who was selected for his ability to make people laugh. If anyone laughed he was taken prisoner by the soldiers who exacted a fine of food, *porrshoti*, before letting him go. The food was later used in the feast. In order to make the bystanders laugh the "bobo" would drag his feet, go through various contortions, and would address the princess in the most absurd and nonsensical manner. The comic act of the "bobo" continued until enough people laughed to provide food for the feast which followed. The

[Chaco Period]
[Post Chaco Period]

European origin of this ceremony is obvious. The "caboclos" of the States of Minas Gerais and São Paulo have a pageant which is Portuguese in origin and which represents a peace ceremony between the Portuguese Christians and the Moors, in which kings, princesses, soldiers, and ambassadors are present. Although the Terena no longer remember the origin of the *láia*, certain similarities enable us to say with some assurance that the Terena have incorporated many of the elements of the "congada" into the *láia*.

The really important dance of the Terena at present is the *kóhi-ahoti-kipahé*, or "bate-pau." Although this dance can be performed at any time, a special performance is put on during "Indian Day," April 19. The dancers are divided into two groups, one being called "mansa" (tame) and the other, "brava" (wild). The members of each side paint their faces and bodies in a special way. The dancers of one side paint the right arm and shoulder red and the left arm and shoulder white, while the dancers of the other side paint one side white and the other black. Thus, although the moiety organization of the Terena has broken down, the "bate-pau" resembles a moiety dance. The names of the two sides (tame and wild) are Portuguese versions of the names of the moieties. The principal differences between the dance organization and the old moiety organization are that individuals can choose the side on which they wish to dance and that the two groups are headed by dance leaders irrespective of their old moiety membership. In addition to body painting, the dancers wear short skirts made from rhea feathers, a rhea feather diadem, and bangles below the knee.

The music for the dance is provided by two drummers and one or two flute players who stand in front of the dancers while they are performing circles, or march in front of the dancers when they move from one place to another in two parallel lines, each line being led by its dance leader. Each dancer holds a bamboo cane about 4 or 5 feet long in his right hand and has a short bow strapped to his back. A hole is made in the center of the bow in which a small arrow is placed, one end being fastened to the bow string. The bow is used in one of the sequences to make a rhythmic sound.

The "bate-pau" has to be seen and heard to be appreciated. For a month the dancers practice

[Post Chaco Period]

every night so that every sequence can be executed more or less automatically. The two leaders demand strict discipline, reprimand careless dancers, and are careful about the selection of the drummers and flute players. Drinking is forbidden during the practice period. 535 527

On the appointed day the dancers meet at dawn in one of the broad streets in the village of Bananal. They form two parallel lines, the dancers standing abreast of one another about 2 feet apart, each line being headed by its dance leader. Facing them are the musicians. When the music starts the leaders guide their respective columns, one turning to the right, the other to the left, but each man in the column must come to the position first held by his leader before he begins making the turn. In this way the two columns form circles, the leaders meeting where the rear men in the columns began, then dancing abreast they come to their original positions. During each of these turns the dancers go through a different sequence. In the first turn one end of the stick rests on the thigh while it is held upright in the hand. This sequence has a characteristic step. In the next the stick is carried like a spear. In the following step the stick is held in the middle and following the leaders each man strikes his stick against that of the man abreast of him—once below, twice above—making a triple clack, clack-clack sound. In one sequence the bow is used instead of the stick. In another the dancers intermingle in small circles, beating their sticks. The dance begins slowly, the tempo increasing as the dance continues. The movements give one the impression of contest between two columns, as if they were going through a mock battle.

After the sequences are completed, the columns separate, each following a drummer and a flute player. They go through the village and dance before each house, receiving coffee or some other beverage from the occupants. The two columns keep dancing until one by one the two leaders lose their followers. The leader who loses all his followers first is the loser. The winning dance leader is then carried on the shoulders of his followers, seated on a stretcher made from the dancing sticks. The chief of the village then provides food and drink for all the dancers.

To an observer the non-Indian characteristics of the *kóhi-shoti-kipahé*, or "bate-pau," are at once [177]

[P. 50-A]

[Post Chaco Period]

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apparent. While it is true that the body paintings, the rhea feather skirts and diadems, and the flutes and the bows appear to be of Indian origin, one is nevertheless impressed by the European tempo of the dance rhythm. The drum used [534] is not the skin-covered pot used in the *chúkuchú* but a European-type drum suspended in front by a strap around the neck. The manner in which the sticks are used is European in appearance. There is no singing, so common in Indian dances.

When questioned about the "bate-pau," which, literally, means "beat the stick," the Terena say that it is post-Chaco, in other words, that it was danced only after the Terena settled in their present location in Brazil. They say that it was revealed to one of their shamans in a dream, who then taught the Indians how to dance it. Actually the Brazilian origin of the "bate-pau" is as easy to trace as the origin of the *láia*. In Brazil there is a pageant known as the "mozambique" which is danced by the "caboclos." Like the "congada," it is a reenactment of the historic conflict of Christian and Moor in Portugal. The Terena no doubt observed the "mozambique" while they were working together with the Brazilian "caboclos" on the fazendas and adopted it, adding to it their own body paintings and costumes. The opposition between Christian and Moor fitted into the Terena pattern of moiety opposition in ceremonial activities.

In addition to the dance of the shamans and the "bate-pau," the Terena dance modern dances (polka and one-step) which they have learned while working on the fazendas. A dance is generally held on Saturday night, additional dances being held on saints' days and political holidays. The music is provided by a violinist and an ac- [533] cordion player, the tunes being Paraguayan and Bolivian in origin. The typical Brazilian samba has not diffused this far west as yet.

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Usually a man invites people to a dance at his house and arranges for the music. About 7 or 8 o'clock in the evening the young people wander slowly to the place where the dance will be held, the girls and young men going in separate groups, only married couples going together with their children. The owner of the house places benches outside his house on which the girls sit. A little to one side sit the musicians. Older people squat on the ground, the women hold-

ing their children in their arms. The only light is a lantern or two in the house. The young men stand around in small groups and when the music starts they rush for their partners. After the dance is over they leave their partners without escorting them to their seats. While the dance is in progress men and boys sit on the grass just outside the dance circle and play cards and other games. Usually there are a few intoxicated men who provide a certain amount of comic relief. Quarreling and fighting are not common during dances. Generally the dance is over by midnight. 535 527 [578]

FOOTBALL

The Terena say that football (soccer) was first introduced into Bananal in 1933 from Taunay, the nearest Brazilian settlement. The first captain was Eleuterio. For one reason or another interest declined until 1941 when Leão and Bertolino formed a football club. The manager of the Post is a football enthusiast and assists the Terena in organizing games. There are, today, three football teams in Bananal—two leading teams and a third practice team. Players are selected by Bertolino and Leão, and anyone who is able to play or is not a personal enemy of the two captains can enter the teams. One team, however, is predominantly Protestant while the other is predominantly Catholic. The manager of the Post favors the Catholic team. The members of the No. 1 team wear green-and-red-colored shirts and have a black and white flag. Two football teams also exist in the neighboring Terena village of Cachoeirinha. 526 [177]

Each player has to buy his own shirt which costs from 6 to 7 dollars. The wife of the manager of the Post presented each player with a pair of shorts and gave each team its flag. The captains bought three footballs for about 1 dollar each. About half of the players prefer to play barefoot, the others using cheap shoes costing about a dollar a pair. There is a football field located near the Catholic church in Bananal where the teams practice in the evenings and and where matches are played against the neighboring teams.

From observation it can be said that the Terena are comparatively good players, for they win about as many games against the Brazilians as they lose.

They usually win when playing on their own field. 526
The Terena players follow the same rules of play as the Brazilians. They do not play rough and seldom try to retaliate if an opponent injures them in play. They play because they enjoy the game and are even willing to pay their own way to the neighboring towns of Miranda and Taunay to play against Brazilian teams.

Games are played on Saturdays, Sundays, and saints' days against the Taunay team. The Terena are an enthusiastic audience and cheer their team and also any good player whether in their own team or in the opposing team. The games are played alternately in Bananal and in Taunay. Games with Miranda, Aquidauana, Cachoeirinha, [527] and Bodoquena are played on special holidays only, as on September 7 (Independence Day), November 15 (Proclamation of the Republic), and on New Year's Day.

HORSE RACING

Another form of entertainment in which the 541
Terena indulge is horse racing. There are no fixed 525
dates for racing, the matter being left to pairs of horse owners who wish to challenge each other. Horse races are always run in pairs. A man may challenge another and bet a certain amount on his horse. This wager is made before witnesses and if the challenger backs out of his bet he can be made to pay. On a race day, therefore, there may be a number of pairs of races.

The race course, about 100 m. long, is on the outskirts of the village and consists of two parallel paths. A pair of riders go to the starting point and start by common agreement, usually after a number of false starts. Sometimes handicaps are given, as most Indians know the speeds of each other's horses. The public gathers at the finishing point, and bets on the outcome of the races are made by pairs of individuals. There are no special rules or control over betting, which ranges from 25 cents to 5 dollars. Even if only one race is arranged the day before, it usually happens that young men coming on horseback to watch the races will challenge each other on the field so that five or six races may actually be run.

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184 us to differentiate (a) the traditional local groups from (b) com-
177 munities formed by individuals coming from fazendas, (182)
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> 182. In spite of almost all the Terêna population having lived on fazendas, at least for a relatively short period, some local groups were not broken up altogether, making possible a regrouping, to their benefit, of scattered families which, in a former time, were tied to them: in this situation are Cachoeirinha, Ipegue, and Bananal.

leads us to verify the existence of greater receptivity to new cultural elements in the aldeas of more recent formation (b) such as Buriti, aside from the already-mentioned Francisco Horta and Aldeinha, which are included in the first category (multiple ethnic composition), and for this reason, are "doubly" open. União appears here as a special case, even though it is the most recently created aldea; its members did not come from fazendas, but from a community like Bananal, and thus are not very different from the Protestant "community" from which they split for circumstantial reasons. (183)

183. Cf. pp. 120-123.

178 In the first (a) group of aldeas, for example, there is
535 still in force the "bate-pau dance" (Kohitxoti-kipahé), as well
527 as the "race of the little horses" (Ivuixote-vogomoto), as traditional play activities performed on festive days, such as Indian Day, September 7 /Independence Day/, /115/ etc.
648 These "games," already mentioned in Chapter III, were actually

/88 cont./

162 In the municipio of Miranda there exist several tribes of
103 Indians, the largest of them being that of the Terena Indians, who occupy sundry aldeas, which are: Agachy, Cachoeira, Cachoeirinha, Bocaina, Ipeque, Morinha, and Santa Ana.

433 The Terena are agriculturalists and are especially engaged
28 in the making of manioc flour; in general they are very in-
323 dustrious, they weave cotton, making nets and other fabrics;
439 from the palm they braid hats, large baskets, sifters, and mats;
[241] from the pita /agave/ and other fibrous plants, the cordage for
[824] weaving bags, in which they transport their products to market; from clay they make platters, dishes, ollas, and many other vessels for domestic use. They exchange their products for beverages and fancy articles. To take their products to market they go in large groups, directed by the cacique.

142 With regard to their stature there are tall, average, and short ones. There are very few tall ones, but they are all
[165] strong and muscular. The men are very ugly for the most part, the women passable, and they attain a very advanced age.
162 The proportion of the two sexes is one-third for the male and two-thirds for the female.

291 Most of them go about completely naked and the most
177 civilized cover themselves with clothing given them by strangers.

847 Birth. They customarily kill the first child, if it is a
648 male, /89/ so that the Christians may not take it as a slave;
562 women are very much valued among them. They accompany
844 the birth of a baby with great fiestas, which always end in
[329] drunkenness.

To give birth the woman goes to the woods, where she makes an excavation about 45 centimeters long by 35 centi-
[847] meters wide, which is lined with palm leaves. In this excava-
[846] tion they give birth, and if the baby is a male they kill it at
[262] once, using the excavation itself as a grave, after which they go to the river to bathe and then submit to a rigorous diet, eating only the heart of the palm called palmita.

/89 cont./

582 Marriage. They do not marry relatives, respecting blood. They customarily marry very young, at whatever age, not 881 considering physical development. At the appearance of menstruation, they hold great fiestas, accompanied by drunken- [352] ness. They seat the young Indian girl in a highly adorned [202] hammock, almost totally naked; they cover the young girl only with a tanga or julata, painting her body with several [534] colors. Above her head they hang a bell, which is rung every [602] minute or so by an elderly female relative; to the right and [285] left of the girl sit her parents; the other relatives dance and 585 sing around the girl, who fasts the entire day. Polygamy is permitted among these Indians, there being some who have five, eight, and even more wives, and this depends on the [508] number of sisters that the first wife has. They get married with considerable facility, breaking it off in the same way 585 and then marrying other women. They only have a fiesta at 527 the first marriage; for this the couple gather together the relatives of both contracting parties, inviting them all to a feast and drinks, a fiesta which ends with songs and dances, and lasts two or three days.

764 Death. When an Indian dies all weep, without any dis- 768 tinction of blood relationship. They customarily bury the dead man with everything that he owned in life, and what they cannot bury they divide among themselves; the animals that were owned by the deceased are exchanged for drinks; at the end they set fire to the house where he lived, and their weeping ends only after the complete disappearance of the goods left by the deceased.

765 The relatives observe mourning in the following way: they [304] cut off their hair, some pluck out their eyelashes and scratch their faces, with the result that they disfigure themselves completely; this mourning is kept up from five to seven moons. 766 When a cacique dies they also bury him with everything he
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/89 cont./
766 owned, with the exception of his vesture, which is inherited
622 by his son, who carries on in power. /90/
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Over the cacique's grave they build a small rancho of palm leaves, as a mark of distinction.

622 Cóchómonety or Cacique. The power of the cacique falls
852 from fathers to sons. When the first son or daughter of the cacique is born, the latter, a few moments later, breathes into the mouth of the newborn, which signifies that at the age of 15, approximately, he will receive power and will be ordained to caciqueship, following his father in power as soon as the
622 latter dies. When the heirs reach the age of 15, the cacique
527 holds a big fiesta, for this calling together all the caciques
628 of the other aldeas. Dressed in a simple julata and with his
302 entire body painted in divers colors, the boy being honored is surrounded by all the invited caciques, who form a closed circle and go around and around the young man, singing for a period of two to three hours.

When this ceremony has ended they go on to eat and drink and the fiesta lasts from two to four days, that is, until the food and drinks are exhausted.

82 Astronomy. Each new moon is a month and 14 moons
205 are a year. The sun is called paphúyty; the moon calipahú-quethy; the month paphuyty; the stars perphaty; the sky pipháyty; the earth piphéytó.

361 Aldeas. In the municipio of Miranda there exist approxi-
162 mately from 12,000 to 14,000 Terena Indians and a large
114 number of aldeas, among which I cite only those that I visited,
103 the main ones being those called: Agachy, Boquehina, Marro,
342 Marrinho, Ipeque, Santa Ana, and Caytapé. All the aldeas show the same type of construction, which is rustic, the houses or ranchos consisting of thin walls of bamboo with a roof of straw or palm leaves. One aldea differs from another only in the greater or lesser number of ranchos.

342 Agachy Aldea. This aldea has 26 ranchos, the largest be-
162 ing from 8 to 10 meters long by 3 to 5 meters wide; it is in-
621 habited by 367 Indians.